AFRICAN-AMERICAN INSTITUTE LIBRARY

# THE ONYX

## Moritorium On Hiring

**By Angel Coley, Onyx Staff**

On April 14 the Black faculty and administration held a meeting in Frost lounge. Out of this meeting came a position paper telling the status of Blacks in the network of the university, and many questions, particularly among the White population on campus. In effort to fully understand the significance of what has gone on thus far one must examine the history of blacks at NU.

Blacks first came to Northeastern in 1964 through the Ford foundation for Negro youth. This was a three year program that would pay an institution to bring in 25 Black students a year. This program ended in June of 1967, and in September of 1967 NU brought in 80 Black students with its own resources. It was around that time that the students began to realize the problems that they had as Black students in a predominantly White institution. It wasn't until after the assassination of Martin Luther King Jr. that the students made demands on the university.

One of these demands was that the university hire Black people who would be sensitive to the needs of the Black students. It was from this demand that Dean Roland Latham came to Northeastern University.

Another demand was that the Afro-American Association be further developed into an Institute. The institute was developed. In November of 1971 the institute began to run into financial difficulties, and Latham was asked to be administrator to the institute. As a result of this, a change in administration was to come about. That summer, before the change came about, a program was run for those students who needed remedial help before entering the university in the fall. Out of the program came Dean Gregory Ricks, who had been recommended as director of the institute, and Ramona Edelin, who had also been advised to apply for a position and accepted.

During that same fiscal year, the Black Studies Department was to come into existence, but it was neglected until after the Southern University incident occurred where, "Two lay dead following a melee between Black students and the Louisiana State National Guard on the campus of Southern University. The students had occupied an administration building for some time over educational demands when the national guard sought to forcibly remove them. After the tear gas had cleared it was uncertain just who had actually fired the gunshots, but there was no doubt that two Black Brothers were killed (quoted from November 24, 1972 *Onyx*)." The Black students at NU realized that their situation was really no different than that of the Black students at Southern University, and once again the students brought their demands to the university "in order to prevent a similar occurrence and to improve conditions here," they demanded the following:

"BLACK STUDIES DEPARTMENT

In an effort to obtain a more relevant education we feel that it is an absolute necessity for an accredited Black Studies Department. We demand that the Black Studies Department include the following:

1. A degree program with a major and minor in Black Studies.
2. Elective courses that can fulfill distribution requirements.
3. Courses that can be substituted for required courses (i.e. Black History for Western Civilization).
4. Some Black Studies courses be offered in University College.
5. A hiring committee for the Black Studies Department be set up consisting of Black students, Afro Institute staff, and Northeastern University staff, where the majority should be Black students and Afro Institute staff.
6. A curriculum committee be set up for the Black Studies Department with the same make-up as #5
7. Ample funds to run the program, and
8. It should be staffed by minority faculty members.

BLACK FACULTY

In order for Black students to obtain a viable education, there must be proportionate representation of Black staff and faculty on all levels. We are of the opinion that the Black staff and faculty will enhance the students' experience in the University.

ADMISSIONS

At least ten percent of each in coming class be black and this ten percent represent a cross-section of various academic levels (quoted from December 11, 1972 *Onyx*)." From their list of demands the only one that actually has been fulfilled properly was the Black Studies Department.

In the history of Blacks at NU it has always been the students who were the reactionaries. They would generally only make demands on the university after a crisis. Now it is the Black faculty and administration who are doing the reacting to fulfill the unfulfilled demands made by students in the past, and to the Landsmark incident.

The Landsmark incident was a "slap in the face" for all Black people, but as Dean Ricks points out, "it is an exceptional slap in the face for Black professionals who tend to think that because of his job or his economic position that he is better than those Blacks in the streets who tend to riot. What Landsmark tells us is that with all your degrees, you're Black and we'll stick the American flag right through you." In other words this made the Black faculty see how lax they had been about getting things done on campus.

During an informal conference with Dean Latham and Dean Ricks, Dr. McLaurin suggested that the Black faculty analyze the problems, and act on them immediately. Dean Latham and Dean Ricks, picking up on this, informed Dr. McLaurin that they were aware that in President Ryder's reorganization scheme that a number of major positions were opening up. It was agreed upon that now was their chance to get all Blacks on the administrative and faculty levels involved with the policy making positions on campus.

Those situations which greatly affected this movement are: 1 — The search committee system. This system is designed to look for qualified persons to fill any vacancies. According to this system

Cont. on page 2. col. 1

## 'A Look at Soul's Place'

**By Angel Coley**

Tony Wrey (with headphones) of Soul's Place

Every evening around 6;30, radios throughout the greater Boston area are being tuned to WRBB the big 91.7 FM, the home of Soul's Place, where the Black students of Northeastern University have been relating to the needs and wants of the Black Community for six years. As one dances across the floor to the latest disco jam, or sits feeling mellow while listening to Black classical music, little thought is given to the origins of Soul's Place or to the people who made it possible. The history of Soul's Place is one in which we, the Black students on campus, should be proud of. WRBB's Soul's Place programming has gone from unknown in the community to one of Boston's top FM programs.

Shortly after WRBB's change over from AM to FM in 1970 the African-American music program began. It consisted of one jazz show broadcast on Friday nights from 10 pm-2 am with Don Williams. Williams was the first and only Black at WRBB, and he quickly became tired of his position as the only Black in an all white orgnaization. Although he wanted to leave Williams felt that he had a commitment to the Black community and he could not walk out. It was around this time that Rupert Margethson, a freshman, found the station and expressed an interest in becoming a disc jockey. Williams taught Margethson all that he needed to know to run the station, and once he was sure that he had properly fulfilled his commitment to the Black community Williams left.

Margethson, present resident director of White Hall, said that at that time he could see the potential of the station to give the Black students a forward thrust on campus, but he himself did not have the innovativeness to put his ideas into action. It was in November 1971 when Margethson was joined by Michael K. Williams (Hat) who ahd the spirit, and by James F. Martin who had the technical ability, and together they put on an African-American music program from which they felt the Black communities of Northeastern University and of the greater Boston area could benefit. Unfortunately WRBB could not accept African-American music as being beneficial to the growth of the station, and therefore only allotted them the time slot on Friday nights from 10 pm-2 am. This time was often extended to the small hours of the morning (6, 7 or 8 am) by simply alternating DJs, with Rupert (the Rapper) doing jazz, Michael Williams (Hat) and James Martin (J.M.) doing "Solid Soul", until all were exhausted.

Over the years more and more Black students joined WRBB. Among them were: Ron Roots (first black station manager and program director), Hassan Adeeh, Donna Lisa Hunte (first black female music director — presently a member of Harlem River Drive Artista Records), Dwight Thomas, Ron Hunter, Marcus Bennett, Donna Deans, Barbara Hamilton, Brenda McDowell, Shelly Stewart, Jerry McKinnon, Kokayi Alimayu, Dwight Luper, Lenny Glenn, Anita Marsh, Woody Johnston, Tony Ray, Barron Cox, Karen Lacey Fran Scarver, Dave Brown, Chauncey Thacker, Charles Baynes, Melvin Fulton, Harold Hunte, Harold Austin, not to mention the original Michael Willaims (first black male music director) and James Martin (second black program director and part time dj at WILD). With this increase of participation and a long hard battle, Soul's Place programming has gone from four hours of broadcast time a week with only two types of music, jazz and "Solid Soul," to seventy-four hours a week with six different types of music, Black classical (Black artists), Disco, Raggae, Gospel, African music, and Solid Soul.

In the past the black students at WRBB worked collectively to provide black people with entertainment, public service, and factual information that would increase their awareness of events, issues, and conditions facing our community. Soul's Place has also sponsored various other activities given by the community, and other student organizations hoping to create a one to one relationship between them so that together they can attempt to solve important issues such as: social, economic, and political conditions that affect black people. Three such activities were dances broadcasted live on WRBB for: 1) low income citizens in the black community, 2) Joanne Little, and 3) Dr. Kenneth Edlin defense fund.

Michael Williams and James Martin, together with the rest of the members have made Soul's Place one of Boston's top FM programs. With many of the members of Soul's Place graduating in June, the future of the program lies in the hands of Northeastern's black students of tomorrow. Their continued support is the only way this organization can survive.

At this time Soul's Place is looking for interested black students to join them at WRBB. The qualifications are:

1) you must be a student of Northeastern university, and

2) you must have a 3rd class radio-operator's license. If you cannot obtain an operator's license at this time you can still join the Soul's Place news program, and attend meetings for WRBB on Mondays at 7:00 pm.

**THE ONYX**

**NEEDS YOU**

Diane Harper of the Counseling Department

Ferna Phillips of the Counseling Department

# Counseling at the 'Tute

### By Paulette Sneed, Onyx Staff

In many instances, the professional level and degree of success of an institution is determined by the quantity and the quality of people working for that institution. With this in mind, it is not unreasonable to assume that if an institution does not have adequate labor power, its efficiency and effectiveness is limited. The problem of lack of personnel can be alleviated by hiring more people. But, this can be a long and tedious process which make short range goals almost impossible.

Unfortunately, the Institute's Counseling Department can be cited as an example of limited success due to lack of personnel. In September of 1975, when George Rowland became Special Coop Coordinator for Minotiry Students and Kenneth Edison became Assistant Dean of Students; Diane Harper was left as the only counselor at the Institute. With assistance for Willa Burnett, Sister Harper was given the outrageous task of operating and maintaining the Counseling Department on the same level of professionalism it had in previous years.

We are all fortunate that the Counseling Department fell on the shoulders of Sister Harper. Many people would have viewed this position as an impossible job and would have quit after one day of work or would have stayed on the job but not apply themselves at their fullest potential. Concerned with success and excellence. Sister Harper has put an effort of 100% into the Counseling Department. Though her primary concern is freshmen students, she has made herself available to all Black students, which is over 1,000. It is greatly appreciated that Sister Harper exhaust herself so that the Counseling Department maintains a minimal level of professionalism. But, her efforts are not enough. Many students are overlooked because in an 8 hour day, it is impossible to counsel everyone who needs counseling.

As stated earlier, limited success can be broadened with the addition of more staff. Hopefully for the Counseling Department, the addition of Ferna Phillips is the beginning of more counselors working at the Institute. Sister Phillips has been with the Institute since March of this year. As Coordinator of Counseling, she sees the role of a counselor as a facilitator; one who aids people in their major concerns. Here at Northeastern, a major concern of Sister Phillips' is that many students, especially Black students, receive little direction. As pointed out by Sister Phillips, many problems which students have can be alleviated if the students are informed and understand how Northeastern operates. If this is done, maybe students won't wait until the last minute for advice.

For the above reasons, Sister Phillips feels the primary objectives of the Counseling Department will be to provide a wide and variant range of services to students. As well as providing personal, social, and academic counseling, it is anticipated that the Counseling Department will adopt a Career Planning Program, and in conjunction with the Institute's Tutorial Department and the Reading Clinic, workshops to develop reading, writing, and study skills will be introduced. Along with these, Sister Phillips would like to see the development of inter-personal group seminars in which students will discuss social and academic situations, how to deal with one another, and anything else of interest. Also with more staff members, possibly graduate students and senior coop students, the students seeking advice will be offered several avenues of direction. As a result of this, the students will have the opportunity to pick, choose, or refuse rather than being put in an "either-or" situation.

Though these objectives will increase the already overbearing duties of the Counseling Department, the educational background and work experience of Sister Phillips indicates she is capahle of meeting the responsibilities. A native of Massachusetts, she received her M.Ed. from Suffolk University, after graduating from Salem State College. Having been in the field of counseling for 3 years, Sister Phillips has worked at the Roxbury Boy's Club as an academic counselor and for the Metco Program as Coordinator of Community Education, where she worked in public relations as well as counseling.

With the know-how of Sister Phillips and the continuing success of Sister Harper, there is no doubt that the Counseling Department will develop a level of professionalism which will benefit all. As a result, hopefully in the immediate future, the Institute's Counseling Department will become more than a referral service, which will give its staff actual decision-making power.

| | | |
|---|---|---|
| MONDAY | 11 am-3 pm<br>3 pm-6 pm<br>6:30 pm-10:30 pm<br>10:30 pm-2:30 am | Harold Austin<br>Charles Baynes<br>Lenny (L.G.) Glenn<br>Jerry (D.O.T.) McKinnon |
| TUESDAY | 6:30 pm-10:30 pm<br>10:30 pm-2:30 am | Harold Hunte<br>Charles Baynes |
| WEDNESDAY | 11 am-3 pm<br>3 pm-6 pm<br>6:30 pm-10:30 pm<br>10:30 pm-2:30 am | Barry Cox<br>Lenny (L.G.) Glenn<br>Melvin (Crump) Fulton<br>Harold Austin |
| THURSDAY | 6:30 pm-10:30 pm<br>10:30 pm-2:30 am | Jimmy (J.M.) Martin<br>Barry Cox |
| FRIDAY | 6:30 pm-10:30 pm<br>10:30 pm-2:30 am | Brenda (Soulful B.) McDowell<br>Dave Brown |
| SATURDAY | 10 am-2 pm<br>2 pm-6 pm<br>6 pm-10 pm | Fran (The Man) Scarver<br>Lenny (L.G.) Glenn<br>Chauncy (T) Thacker |
| SUNDAY | 1 pm-3 pm<br>3 pm-6 pm<br>11 pm-2 am | Reggae (Tony Ray)<br>Gospel (Jerry McKinnon)<br>African Vibrations (Y[illegible] Oshob |

## Moritorium con't from page 1

there are no qualified Blacks to fill any of these positions, and if they do happen to run across one or two of them they will find something wrong with him/her so that the individual is eliminated as a candidate.

2 — The "intransigence" on the part of the faculty and administration. They are insensitive to the problems of Black people, and the only time they seem to be sensitive is when Black people react, i.e. if a committee is set up and there are no Blacks on it the Black faculty will react and somebody is put on the committee.

3 — The main thing that lead them to act so quickly was the opening of the eight key positions of, Dean of the College of Education, Dean of the College of Liberal Arts, Dean of the College of Business administration, Dean of Boston Bouve', Athletic director, Dean of counciling services, and Provost. Once these positions are filled they will not reopen again for another 10 or 15 years.

After the general areas of their grievances had been sighted a meeting was held with Dr. McLaurin, Dean Ricks, Dean L[illegible]am, and Ann Duncan-Glasgow to draw up a position paper to petition President Ryder. Ann Duncan-Glasgow provided the statistical information, and Dean Kenneth Edison and Professor Ramona Edelin wrote the introduction.

Tuesday, April 13, 1976 . . .

A fight broke out in front of the Institute between Black students and campus police. This incident sparked a student meeting which was to be held in the auditorium at the same time as the faculty meeting on April 14.

Wednesday, April 14, 1976 . . .

A meeting took place in Frost lounge to discuss the position paper, which states:

"The mood and the atmosphere of Boston, Massachusetts, in the Bicentennial Year is one of violence, misplaced emphases, paradoxes and contradictions. This is the year that this country celebrates its 200th birthday of freedom, while at the same time it is the year that Black children fear for their lives in the schools daily, and their parents cannot walk the streets without fearing for their lives. The nature of this state of affairs is grounded in the traditional relationship that Blacks have had in American society.

Boston, Massachusetts, is so replete with blatant contradictions in 1976 as it was in 1776 — the fabricated mythological nationul ideal standing flush and naked beside the reality of a baser level of racism, class exploitation, cowardice and sheer barbarism than we often dare to even rightly describe. It is abundantly clear that few in the dominant culture are interested in change. Of the few who are seeking remediation, most are blinded to contradiction by the Dream's soothing escape clauses and rewards; and these precious few who see contradiction nevertheless never seem to be able to resolve the paradoxes of making concrete change for the brutalized and exploited 'outsiders.' The leaders of our 'better' college and universities traditionally have fallen into this last group — as enlightened and educated men who 'really do live up to the ideal,' except that their results are always considerably less than they would like, because of all the 'problems inherent in changing an unjust system.'

The Black community at Northeastern University finds itself believing that its top administration rightly falls in the latter category above. However, the tremendous crush of bureaucratic stone walls and procedural obstacles, which this institution merely reflects from the larger society, has literally prevented any substantive remediation of what is an obvious, undebated, undenied, gross and ultimately unacceptable lack of 'equal opportunity.'

When it is clear that change is necessary — and we believe this is clear here, then it is clear that new approaches must be a solution, rather than merely an imperceptibly slow process, to the problem of bringing more Black professionals and students to Northeastern, at all levels and ranks, and particularly at the policy level. The following is therefore submitted for the University's consideration.

I. Full-time Faculty

| Total | Whites, Others, | Black |
|---|---|---|
| 714 | 700 | 14 |

WHEREAS 1. There are only 14 Black full-time faculty of a total faculty of 714; and

WHEREAS, 2. Five of the 14 Black faculty are in the African-American Studies Department; and

WHEREAS, 3. One of 357 tenured professors is Black; and

WHEREAS, 4. There are 21 departments with no Black full-time faculty representation, and 6 with only one; and

WHEREAS, 5. There are only 2 Blacks at the rank of professor, 2 at the rank of associate professor, 6 at assistant professor, 3 at instructor, and 1 at lecturer:

BE IT RESOLVED THAT there be a moratorium on all full-time faculty hiring and tenure considerations until a new University plan is immediately developed to eradicate these inequities.

Administration

| Total | Whites, Others, | Blacks |
|---|---|---|
| 103 | 98 | 5 |

WHEREAS, 1. There are only 5 Black administrators out of a total of 103; and

WHEREAS, 2. There are no Black administrators operating across department lines; and

WHEREAS, 3. There are no Black vice-presidents; and

WHEREAS, 4. There are no Black major department heads;

BE IT RESOLVED THAT there be a moratorium on all administration hiring until a new University plan is immediately developed to eradicated these inequities.

III. Major Committees

WHEREAS, in the governance of Northeastern University, there are four major committees which are charged with the responsibility for the operation of the entire University; namely,

1. Board of Trustees

| Total | Whites, Others, | Black |
|---|---|---|
| 45 | 44 | 1 |

2. Executive council

| Total | Whites, Others, | Black |
|---|---|---|
| 12 | 12 | 0 |

3. Faculty Senate

| Total | Whites, Others, | Black |
|---|---|---|
| 39 | 37 | 2 |

4. Academic Council

| Total | Whites, Others, | Black |
|---|---|---|
| 13 | 13 | 0 |

BE IT RESOLVED THAT equitable representation from the Black academic community be immediatel· implemented on all four committees.

If the above RESOLUTIONS are met, this academic community will begin, for the first time, to address the many educational atrocities on this campus. The Black community will no longer be excluded from participating in the policy and decision making process."

On that same day, April 14th, the position paper was then signed by Black students, faculty, and community people. After the paper was endorsed, Dr. McLaurin hand delivered it to President Ryder, Vice-President Curry, President of faculty senate Susan Greenburg, and Acting Academic director He[illegible]mian. The reply was to be given to Reginald Amory by noon on Thursday April 15.

Thursday, April 15, 1976 . .

Amory received a verbal reply from President Ryder stating that a moratorium would be called. In the written reply Ryder stated that a moratorium only on Administrative hiring would become effective.

con't on page 7 col. 1

# Boston's Liberalism

### By Paulette Sneed

Every city across the country has what are commonly known as "streets unsafe to walk at night." In Washington, D.C. there is 14th & U; Philadelphia is known for its infamous Broad Street; and Phoenix has Western Avenue. But, in Boston none of the streets are safe for walking, during the day or night. Our history classes told us that Boston was America's birthplace, the cradle of liberty, and cultural capital of the world; but, the violent crimes which took place during the month of April showed that Boston is just as ruthless as Bleeding Kansas during the 1850s, just as wild as Dodge City during the 1880s, and just as barbaric as Klu Klux Klan ridden Alabama in the 1920s.

Since we were knee high to a chair leg, as saying goes, Black people cherished Boston's liberalism and proclaimed Boston as the most democratic city in the nation. After all, Crispus Attucks died for freedom in Boston, Phyllis Wheatley wrote her poetry in Boston, William Monroe Trotter's *Guardian* was published in Boston, and thousands of slaves escaped to Boston during the 1800s. Also, our admiration for Boston was increased because a lot of the "concerned whites, who wanted to make America a better place for Black people" came from Boston. William Lloyd Garrison of Boston was a leading abolitionist during the pre-Civil war era, Boston's Charles Sumner pushed for equality for Black people during Reconstruction, and the Kennedy Family could do no wrong. John Kennedy was going to give Black America freedom. He was assassinated for that reason; wasn't he? Robert wanted to follow in his brother's footsteps, so he also had to be assassinated. But, all is not lost, we still have Ted's charismatic influence and concerned liberalism to believe in.

It's ironic that Boston, America's Utopia for many Black people would be a primary battleground of the struggle in 1976, America's second hundred birthday. During recent weeks that precious but yet plastic image many people have of Boston has been shattered because of the continuously increasing violence taking place. Even though senseless crime has been taking place in Boston for years, they were not given national attention until 1973 because of court ordered busing and the Phase I Program. From 1973 to the beginning of 1976, the majority of the violence, excluding such cases as the Carson Beach incidents last summer, related directly to the busing of public school students. But, with the depressed economic situation and the hot weather, senseless violence is increasing at a great rate and little is being done to curtail it.

The use of senseless violence to relieve frustrations and hostilities reached its climax April 5th when Theodore Landsmark was attacked by a group of white youths in City Hall Plaza. Brother Landsmark, a 29 year old lawyer for Contractors Associates was on his way to City Hall for an Affirmative Action meeting when for no reason 10 to 15 white youths using their hands, feet, and an American flag as weapons visciously attacked him. Being unprovoked, the attack took Brother Landsmark by surprise. Like all people, Brother Landsmark had senerios in the back of his mind about what he would do if his life was ever in danger. But, as he indicated, not until the situation occurs does a person really know what he will do. As expressed by Brother Landsmark, his first thought was to protect himself and then get out of the situation. Thinking on these lines, Brother Landsmark remained calm and feels this was one reason contributing to the fact that the beating ended quick and was not as severe as it could have been. Brother Landsmark stated if he would have retaliated with anger and violence, more than what happened could have occurred.

After the beating Brother Landsmark continued his walk to City Hall where he was assisted by Jeep Jones, the new Deputy Mayor of Boston. While the incident was taking place, people watched but made no attempts to stop it. Though several sources indicated that a friend of Brother Landsmark ran while the beating was taking place, Brother Landsmark said he did not know the individual. But, he would like for the man to come forward; his testimony will be valuable to the courts. It is unclear as to why Brother Landsmark was not assisted until he got into City Hall, because it was reported that Mayor White saw everything from his office window and someone in the Mayor's cabinet, participating in a meeting, shouted so everyone could hear that ". . . a Black man is being attacked."

As a result of the beating, Brother Landsmark received a broken nose, a cracked tooth, cuts and bruises, and damage to his right eye which may be permanent. Presently Brother Landsmark is paying all medical bills. He hopes to be compensated through the Commonwealth's Victim of Violent Crimes statute and/or through civil actions brought against the people who injured him.

Although the youths should have been in school when the incident occurred, they were encouraged to go to City Hall by pamphlets passed throughout their neighborhoods, Charlestown and South Boston. It was reported that an anti-busing group marched from North Station and was to present a list of 8 demands to Judge Garrity in the Federal Court House. Before going to the Court House, the marchers, which the attackers were a part of, were invited into City Council Chambers by Louise Hicks, an anti-busing leader. It appears that the youths were harassing other Blacks on their way out of the meeting with

con't on pg. 7 col. 4

Theodore Landsmark

# Studies Concentrators

### By Olon Godare

Out of the trials and tribulations of the African people who are born with in the confines of the United States, comes a series of mind boggling contradictions which have a definite correlation with our slave past. One gets a clearer concept of this on Northeastern University campus while existing as a concentrator in the Department of African Studies (which, by the way, is still erroneously called The Department of African American Studies), as I have been for the past three years.

Having functions as a teacher on this campus ever since I first arrived in October of 1973, and teaching Analysis of American Racism, has also given me an opportunity to see just to what extent some negative trappings from that same slave past are still clinging precariously to our sub consciousness, and the idea of resisting the changes around us more paramount in our daily deeds than a great many of us would care to entertain.

Of the many Bilalians that attend this school, only a few can grasp the importance of the AFRICAN STUDIES DPEARTMENT, — and still even fewer of us are taking hold of the opportunities which are available in that unique section of 11 Leon Street. OH! — Now that the readers have gotten this far in this article they've now learned exactly where the African Studies Department is located — which has been another shocking point worth mentioning here. Not many know where the African Studies Department is located (nor, for that matter, the African-American Institute), and what brings all of this ignorance and naivete full circle, is the fact that a great many could care less.

The Department of African Studies which is chaired by Professor Ramona Edelin is surely one of the most innovative structures on the entire campus — and for the Bilalians and other groups of Africans from the diaspora who are attending this institution, it is surely one of the most important experiences that they will encounter for their own good. W.E.B. Du Bois once said; 'If a person doesn't know about their past they're condemned to repeat it.' — and nothing could be closer to the truth. Those of us who are existing in Boston's society during these times should be able to attest to that.

But then, if we've not learned about the historical deeds in Little Rock or Selma, or if we've not even gone as far back as 1787 when the African citizens of Boston were petitioning the European citizenry about the exact same educational issues which are confronting us 189 years later, then either Du Bois was a clairvoyant, or we are fools. It is interesting to note that Western Civilization is a mandatory study for many students who are participating in various colleges as majors on this campus. And while the Department of African Studies covers an entire scope of the African Diaspora it is not (because of our peculiar history) — possible to teach or study any course in African Studies and simultaneously not learn about many aspects of Western Civilization. Incidently the African connection in Western Civilization has all but been deleted, or reduced to a few chapters of misinformation, and European interpretation.

Of course I am saying that African Studies should also be mandatory for all African people entering this campus. In fact/or at least one course per quarter should be an academic requirement for all of the students who are of African descent . . . and by the way, that includes all of those from the Caribbean, South America, Africa and the United States . . . because the idea that those Africans from outside of the United States are much more aware of their history than are the Bilalians is a ridiculous myth. They may know a great deal about their ethnic niche (i.e. their clan, group or origin e.g. Jamaican Yourba etc.), but very few really know or care to know about their African counterparts which of course tell us more and more how ineffective Pan-Africanism has been thus far.

It is most tragic that many of these students of the diaspora knew nothing about ANGOLA, ERETRIA, or AFRICAN BEND TEXAS (and there is such a place), until the media of the European diaspora decided to hand out that information. Historian John Henrik Clarke, stated at the 1969 (12th Annual) African Studies Association Conference: 'History is both an instrument of enslavement and an instrument of liberation . . .' Later he added, 'We have come to this point in history where we must not only question old institutions, but we must make new institutions distinctly our own . . .'

One of the first prescriptions that the many African students on this campus should begin to realize, is that there is a direct correspondence between their major field of studies and the courses that are offered in the Department of African Studies. The concept of purpose on each individual's part is also a very important factor when trying to understand exactly where one wants to go with the skills that we are obtaining in this institution.

When one is functioning as a participant in the African Studies Department one senses the feeling that the entire Department is home, to do and make with as one so desires. The African Studies Concentrators are demonstrating that truth constantly. Since that Department is in fact ours . . . we must take hold of the opportunities to create more innovative classes which all of the participants in the Department are enthusiastic about. We also must attempt to create a research center where we can research on any topic in any field, and find the African connection within that composite. The student organization The African Studies Concentrators is now trying to organize an African Diaspora Map Room, within the department for the aid and research for various projects within the Department, which incidentally offers both bachelor of Arts and Science Degrees.

The staff is creative and concerned about the students on an individual basis, and that is something about which very few other departments on campus can boast. In the mean time we are not functioning as a 'factory' but as a network, which is establishing a rapport and communication with other similar structures as ours throughout the Diaspora.

con't on pg. 7 col. 3

Concentrators' exhibit on display in the Ell Center

# EDITORIAL

## Boston Politics

It is clear that the time has come to make the Boston School Committee and the City Council elections district instead of the present city-wide method. The results of the past November election were evidentiary that minority residents in the City of Boston are being denied their rights to participate in the electoral process; therefore being denied the right of representation.

Those are heavy charges. But, the electoral record is clear. Never in the 62 year history of the Boston School Committee as presently constituted have there been any minorities elected to its membership. That includes not only the black community, but the Italian community, Jewish residents, Hispanic residents and other minorities (that, of course, was recently changed for the Italian community with the election of School Committeeperson Elvira "Pixie" Palladino). The need for representation is critical. So critical that a suit has been brought against the City of Boston, the School Committee and the Board of Elections by nine black voters. The black voters contend that the at-large method of electing School committee members discriminates against black candidates for School Committee by, according to their trial brief, "cancelling out, diluting and minimizing the voting strength of the Boston black community, and consequently violating established principles of constitutional law." Should they win the suit, says the brief, the voters want the court to grant them "appropriate declaratory and injunctive relief. The School Committee election of November 5, 1975 should be set aside and a new election held at the earliest possible time."

The present school system is roughly 42% minority (primarily black, but also hispanic, oriental etc.). The city is about 20% minority. But, there sits nobody on either bodies who represents those constituencies. So, what happens to the educational lives of all those children in a system administered by 5 Irish persons (now of course, 4 Irish and 1 Italian). Historically nothing. And what happens to the 150-200,000 minority residents of the city who have a City Council that is composed of 7 Irish persons and 2 Italians. Nothing.

Now those comments aren't to say that they aren't responsive to the minority community because they are racist. In many cases, it is because they feel they must respond to their own communities (though Larry DiCara has been tremendously responsive to the unrepresented communities of Boston). But, even that argument pales when you realize that West Roxbury's infant mortality rate is higher than the rest of the city combined. Or that East Boston has a water system that produces as much lead as it does water. Or that Southie has a youth unemployment rate of 22%. Or even that the Back Bay and the Fenway have so much fecal matter on the streets that you can't see the potholes.

These problems and more all over the city are larger than ethnic politics. They stem from the basic lack of accountability and responsiveness of city-wide elections. The people of West Roxbury have nobody to call about their problems as a community. Neither do the people of Allston and Brighton with its high elderly population. And the people of the South Cove-Chinatown, South End, Mission Hill, Roxbury and Mattapan have nobody at all. And it shows.

The need for reform is clear. Black folks and others denied their rights to participate in the decisions that affect their lives have two routes to go. Either by the ballot (intense voter registration, intense voting, home rule referenda) and/or the courts. Either route must result in a way of life better than the present.

**By Robert Awkward**

# Carter and the Black Vote

One interesting aspect of the recent presidential primaries has been the phenomenal victories in the Black urban areas of the north and more recently the south that former Georgia Governor, Jimmy Carter, has had.

It has been automatic reaction on the part of Blacks to distrust any Southerner running for the office of the Presidency for what was considered quite obvious reasons to most Blacks. Jimmy Carter is from a state that throughout Black history has epitomized the traditional deep-rooted Southern opposition to the forward progress of the Black man. Why, then, the overwhelming victory margins over liberals like Sergeant Shriver and Morris Udall, both men with impeccable credentials in race relations?

His endorsement by Dr. Martin Luther King Sr. was a very effective one. But I am of the opinion that the endorsement only confirmed some thinking that was already forming in Black voters minds. Blacks over the years have learned to take the endorsements of whites by other Blacks with a great deal of reservation, weighing the motives behind them.

Blacks have supported Northern, liberal candidates for years in the hope that these men, free from the racism of the south would give equal consideration to the Blacks aspirations as they do to other problems in this country. For the most part they have been disappointed. Tokenism has been the outstanding characteristic of most administrations. What progress was achieved was due to a series of tragic events, court decisions, or the result of tremendous pressures by the citizens on the government. Dealing with Blacks was like attending church . . . it was the right thing to do and it improved the image. But you did not have to be preoccupied with it every day in the week. Blacks realized that there was no real understanding or rapport between them and the man in Washington.

When the thrust of integration spread to the Northern sections of this country, Blacks observed the change in attitudes and the birth of the Northern species of the Maddox's and the Wallaces, feeding on the prejudices and fears of the people. As observed by the Blacks, the big difference in racism Northern style and that of its counterpart in the south was that, the Northern demagogues believed what they were preaching whereas the Southerners were perceived to be courting the traditional prejudices but were approachable on an individual basis.

Integration in the south has been infinitely more successful than the north. Maddox, when he was Governor in Georgia, as reported by Julian Bond to this writer, was very responsive to Black requests. Governor Wallace has drastically changed his approach to Blacks from the stance of standing in front of the public school saying that "you shall not pass" to openly endorsing participation by Blacks in state government and receiving the endorsement of many of the Blacks from his state. Any person visiting the south today can only be impressed by the degree of economic integration as compared with that of the north.

All of the aforementioned indicators create the opinion among many Blacks that the Southerner, in spite of his history of racism, is mentally more amendable to the acceptance of the change in status quo of Blacks than is his Northern counterpart. Basically, he sees that the long association of Blacks and whites in the south has eliminated the one ingredient which seems to control the actions of the Northerners — fear. Fear of economic competition, fear of social acceptance and fear of attitude change; all, for the most part, due to the lack of close proximity to Blacks in their every day experience.

In Jimmy Carter, Blacks see a candidate that reflects this attitude on a presidential plane. They see him as part of a new breed of Southerners who are able to deal with the Black population of this country in a pragmatic way not encumbered by the innate prejudices and lack of intimate contact with Blacks that has characterized Northern candidates in the past. An example in point was the candidacy of John F. Kennedy whose early contact with Blacks was limited to that of his household help and had to search extensively to find some Blacks in the early formation of his campaign organization. Most of all the liberal candidates have expressed their fear that George Wallace might be nominated; but as a whole, the Black voter has not been unduly concerned for he is wondering where his best interest would be served.

There is an instinctive feeling on the part of Blacks that in the present polarization in race relations, the struggle between the conservative and the liberal, the far left and the far right, the north and the south, that the candidacy of a "White Hope" from the south may be just the catalyst that will coalesce the divergent views of this generation.

Royal L. Bolling
Former State Representative

# Announcements

All People of the Third World
Community

Support your community's efforts for Selective Shopping. Do not spend your money at Jordan Marsh Company Stores, or at Eddie's Meat Market at 320 Blue Hill Avenue.

This is the beginning effort to end the Brutal Attacks against minority peoples across the City of Boston. Money Talks — if these businesses feel the loss of minority monies spent in their stores they will, in turn join with us in the struggle to assure freedom to work, to shop, to walk, to ride in safety anywhere in the city.

Money Makes Sense — Use Your
Money Power
For Further Information Call
727-5029

Need Help?

The Tutorial Program at the African-American Institute, provides free tutorial assistance in all major areas of study. The program is in operation Monday thru Friday and is located on the 3rd floor of the Institute. Schedules are also available and can be picked up at the Institute. For further info call the Institute at 437-3141, 3142 or 3143.

WE NEED ARTISTS!

If you have ideas for any types of artists you would like to see on campus as

Artists in Residence

please submit them to the Creative Arts Committee Room 105 ELL.

Call 437-2247 for more information. Your response is urgently requested!

**Contributors: Paulette Sneed, Angel Coley, Olon Godare, and Ronald Lester**

**Photographer - Barron Cox and Dave Brown**

**Advisors: Dean Kenneth Edison, Allevious Hill**

Typesetting by DNH Typesetting, 1505 Commonwealth Ave., Boston. Printing by Journal Printing, 327 Broadway, Revere, Ma.

The Onyx is published by the Black students of Northeastern University, Boston, Ma. 02115. All rights reserved. Contents may not be reproduced in whole or in part without prior written permission.

The opinions expressed in the news editorial are those of the editorial board and are not necessarily those of Northeastern University.

The Onyx welcomes responsible, informational and opinionated articles. However, it cannot be responsible for the return of any unsolicited manuscripts, poetry, or photographs unless they are accompanied by a self-addressed stamped envelope.

# Commentary on Crossroads

There are many causes involved in the continuous struggle of Black people. Though the objectives of a particular cause may benefit a few people directly, all of us must strive for the achievement of the desired goal(s) because the success of one or two Black people is a reflection of all Black people. Many causes require constant and continuous input from people, but others are not as demanding. For three Northeastern students, Shiela George, Gloria Ivory, and Calvin Covington, their desire to go to Africa this summer through Operations Crossroads is very demanding for them, as well as being time consuming. However, they are constantly putting forth their efforts to raise the needed $4,500 by the end of June. For their efforts I commend them.

Realising their cause is a difficult task, it is disappointing that they are not being assisted by the student body. Aside from selling raffle tickets in which the first place prize is a two month vacation for two to Ghana; Calvin, Shiela, and Gloria have given other fund raisers. Like the raffle tickets, the party and cultural evening were not supported by the students. The "Welcome Back" party which was given the beginning of this quarter received little support from Northeastern's Black student body. Many people used the excuse that publicity was poor and no one knew about it until the last minute. Though there may be some validity to the statement, it does not dismiss the fact that people did know about it and did not attend. Also, the majority of the parties we attend, we don't know about them until the day of the party. So, how substanitive is that excuse!

The cultural evening which was held April 10th, was enjoyable to the few who attended. It is unfortunate that so many people missed the program. The setting and free refreshments, which were provided by Black faculty and staff members added to the extra-ordinary musical presentations. Latin American sounds, poetry reading, and Africa rhythms were provided by *La Comparsa. The Voice of Black Persuasion* from the Elma Lewis School contributed gospel and rhythmic songs. The jazz portion of the program, which opened the evening was the courtesy of *Moments Notice*. Covering the total range of the jazz scale, *Moments Notice* was led by Keith Johnson, a political science major here at Northeastern.

Not only was the small crowd disappointing to Shiela, Calvin, and Gloria, but the performers could not have been enthused about it, even though their music did not indicate it. It's unfortunate more people did not take advantage of this opportunity to see these groups considering that they all agreed to perform free of charge which made the admission fee for the evening cheap (1.50). As with the case of the party, many excuses were given for why people did not attend. The most popular was the Black Student Conference at Amherst. Not to disagree with the majority, but my sources and observations force me to conclude that only about eight Northeastern students attended the conference. Granted this was a bad day for all the people who follow the Greek affairs. But, regardless of the time the "ques" party started, the majority of the people did not get there until 12:00. The cultural evening was from 8:00 to 11:00 pm. Not everyone attended the "kappas" cabaret. So, the fact that other things were happening has little significance to why the efforts of these three students are not being supported.

All of this is to say, let's start helping those who want and need our assistance. As we all know, Black students can not write home to daddy and ask for and receive a $4,500 check. Calvin, Shiela, and Gloria have two months left to reach their goal. Hopefully we can help them with their endeavor by attending whatever fund raisers they have planned or by contributing our assistance by any means possible.

**By Paulette Sneed**

# ONYX INQUIRY

After so many years of neglect and smugness from the United States towards, what has been termed 'Sub Saharan Africa', we are informed by the Secretary of State that the world's richest government would be interested in 'rolling back the Sahara.'

The extent to which such an herculean task can be achieved can best be assessed in Palestine, where the dominating Ashekanazies have successfully curtailed the natural activities of that arid landmass in what they have renamed Israel.

But what is most noteworthy about Kissinger's posture in this situation, is the ever recurring attitude by western man to play the role of GOD. It is certain that should someone decide to give mother nature some Parkay Margarine — instead of her 'creamy smooth butter' (which is how it is enacted on Television), that she would surely reverse the Saharas movements (once this rolling back of which Kissinger is planning has started), back into the natural direction that evolution is sending it.

This is not to say that the task should not be undertaken, but we also must weight the fact that once the Sahara has been 'rolled back' at a cost of 7.5 billion dollars, it will take even more unmentioned dollars to maintain the alteration and keep the menacing desert at bay. We can rest assured that the officials in Washington have already taken that fact into account.

What is also most interesting about this colossal proposal is that it shall encompass six of the seventeen West African States, and of the six which are located in an area known as the Sahel, five were not included in Kissinger's trip at all. The announcement was made on Sunday May 2, in Dakar Senegal, but the outcome of the diplomatic gesture shall effect Chad, Niger, Haute Volta, Mali, and Mauritania, all of which are Islamic, and utilize French as the commercial language.

While many people are becoming overwhelmed at the thought of the United States 'rolling back' the Sahara — which, incidentally, covers one fourth of Africa's land surface, thus making it larger than the United States itself — one might suggest that the United States also roll back the Namib Desert located in Namibia, (which is south of Angola), or for that matter the U.S. might also roll back the Kalahari Desert, which is directly north of the Republic of South Africa in Botswana.

Ghana has demonstrated that it is not impressed with the United States' ability to flex its technological muscles in an effort to dominate the African scene over Russia, and we can be certain that Ghana and some other states of Africa are noticing that two of the most powerful countries in the world, are about to use Africa as the arena within which they can settle some imperialistic scores. This could become quite messy, to say the least.

Since Secretary of State Henry Kissinger is in the mood to do some 'rolling hack', let me suggest that he roll back the very concept of 'indian reservations' for the Native American and he might also attempt to roll back 'discriminatory racism — two of the many social ills which clearly exemplify the "political backwardness' of this hypocrytical society in which we are all living.

# *The Day of the Dinosaur*

1976, like 1932, 1952, and 1960 will undoubtably mark a critical turning point and be a crucial juncture in American history. One hundred years after the Hayes-Tilden compromise of 1876 (which signaled that the South had made the necessary economic adjustments and consequently the Black vote would no longer be needed to hold the planters in check), 70 million Americans will once again return to the polls to elect a President.

Each national election can be described as a contest between hope and fear, between the lure of the future and the tug of the past. More people will discuss the issues and take sides in favor of candidates than ever before in 1976. The international monetary crisis, spiraling inflation, recession and depression in some sectors on the domestic front will set the tone and provide the scenario for the candidates who will have all of the (correct?) answers. The fifth post-war recession which is presently cutting into the income of every average income earner in America has intensified black-white conflict and witnessed academicians, politicians, and white America in general fleeing from liberalism. Such catch phrases as "forced busing, reverse racism, and white flight" have replaced the facade of integrationism prompted by the demands of the Civil Rights Movement. The mood of America has shifted to the right and as usual in periods of recession, Blacks have been hit first and hardest by the economic crunch.

Since W.W.II there has been no significant change in the employment prohabilities of both blacks and whites. In both good times and bad, black unemployment rates are approximately twice as high as those of whites. This was true prior to the civil rights movement and antipoverty programs of the 1960's and it is true now. With the exception of the massive production fostered by W.W.II (when 16 million persons were employed by the armed forces and any civilian worker would walk out of one job and into another any day) blacks have been the cheapest and most expendable source of labor in America. It is significant to note that as the most available and cheapest source of labor that American was built on the backs of black workers. It is impossible to even imagine the modern American state without recognizing the role that millions of Black Americans have played in constructing what has become the most colossal corporate complex in human history.

Ever since Black people first went to the polls following the Civil War there have been white politicians who have capitalized on the Black vote and used it to advance their own interest while defaulting on the return. For seventy years the Republican party courted the black vote which ended in 1932 when actual depression, official segregation and white riots were the order of the day. On the local level in the South many Blacks continued to vote Republican as the Democratic Party continued to be the party of the sons and daughters of slaveowners. in 1936 Blacks switched to the Democratic Party on the national level and have remained there until today.

Since 1936 the objective social conditions akin to the masses of Black Americans have not changed considerably except for a small managerial class of black professionals who were employed as a response to the urban rebellions, and mass-based independent Black political movement of the sixties. In 1976, absolute unemployment rates are the highest they have been since the Great Depression for blacks and whites.

By 1976 it should be painfully clear to all Black people, third world people and enlightened whites that we are dealing with a long-term deeply embedded structural relationship in the economy which necessitates a surplus of reserve labor which can be used in the event of economic expansion for new industries. At the same time the army of unemployed holds the wages of employed workers down by searching for jobs. The American corporate economy by definition requires periodic recessions which are a pause that refreshes the business cycle as employers pay lower wages and charge higher prices.

While the masses of Black people face long-term suffering on the domestic front the tenacles of transnational capitalism has extended to other nations where people of color work for next to nothing wages and experience living conditions of abject poverty. The multinational corporations which dominate the world money market do not discriminate in who they oppress and will gladly pay workers sixty five cents an hour in Bolivia or Senegal while tightening up the job market in New York or Boston and charging higher prices. Like dinosaurs these corporations dominate any and every human and non-human element in their midst. Multinationals only pay homage to their volume of profit and are only "national" insofar as where their volume of profit can be maximized be it in Africa, Asia, or Brooklyn.

Understanding that all of the candidates running for Presidency (or better yet, the Executive Directorship of the Multinational Corporate State) are all merely talking about a different degree of oppression for the masses of Black people it would seem logical and necessary that Blacks concentrate their efforts on using the elections to educate the masses of American people to the insidious, insensitive, corrupt, and bankrupt policies of the Democratic and Republican parties in 1976.

The political objectives of the 1976 elections for the national black community should be directed at the formation on an independent black political party that will speak to the needs of blacks during the elections and act as a repository of that sentiment when the elections are over. Structural alteration of the system will be the only way the long term suffering and oppression of the Black population can be eradicated, eliminated, and extirpated. Black leaders from another era who support the cosmetic and byonic Democratic and Republican candidates are increasingly rendering themselves more and more irrelevant every day. In effect they are opening up the doors for new leaderships as they (the old leadership) prepares its own exit.

At the recent Third Bi-Annual National Black Political Convention in Cincinatti, Ohio delegates from thirty states voted to build a national black political party (Independent Freedom Party) and have this party established on the ballot in states where black political parties do not currently exist. Those in attendance seemed perfectly united and determined to make an impact on "76" presidential politics and build an independent black political force which the two existing dominant parties will have to deal with. Black youth in attendance at the Convention voted to establish a National youth Caucus which will work in conjunction with local, state, and the national assembly to pose the vital alternative to the existing parties and press forward towards replacing "government of the corporations, by the corporations, and for the corporations with government of the people, by the people, and for the people."

A followup meeting of the N.B.A. has been scheduled for the weekend of May 22 in Washington D.C. where finishing touches will be made on the platform and the question of the Presidential candidate will be taken up. All interested persons are invited to attend and join us in this historic undertaking. The historical moment demands that we move with clarity of thought and precision of action and our objective relationship to the American political system renders us as the vanguard of any progressive forward motion of humanity in America. We must set in motion the focus which will build a political organization on a precinct to precinct, ward to ward, county to county basis that can effectively meet the day to day needs of the masses of black people by operating in a "from the masses to the masses basis." It is time that the Black community (local, state and national) choose its own leaders and hold them accountable.

The NEW BLACK POLITICS will address the critical issues facing the masses of black people in 1976, expose the nature of the American political system and work towards building a society that is quantitatively better than the one we live in. Nothing less will do.

**By Ronald L. Lester**

**PREPARE NOW**

**FOR**

**FINAL EXAMS!**

# *Essays from NU's African-American Community*

The *Onyx* is the student publication that articulates the issues, cites the contributions and highlights the cultural lifestyles of African-Americans at Northeastern University. As advisor to the newspaper, I feel that it is important for the African-American Academic Community to support efforts by contributing their "perspectives" to the newspaper. As Black educators and academicians we must play an increasing role in challenging the scholarly issues that affect the future which is now clearly in sight. We must develop mechanisms that will insure the longevity and implementation of our recommendations for confronting these scholarly issues. What we have to say and what we write is based on our professional training and insight to our particular situation, and must be viewed as a valid source for charting our "corporate" future course.

I am initiating this series in the hope that the African-American Academic Community will contribute essays, articles or "thoughts" on what they as professionals feel are important issues in their respective fields of endeavor. endeavor.

Join our students in writing about what is on our minds!!

Dean Kenneth M. Edison

# *Black Educators*

### (first of a two part series)

### Dean Kenneth Edison

According to the English philosopher and writer, Thomas Hobbes, in his volume, *The Lewathan*, in his natural state, every man is at liberty to do as he pleases: to love, to hate, to kill, to take, to give or to destroy. Thus, each man is an enemy to another man and there exists a perpetual state of war; the oppressor versus the oppressed. Eventually, due to a commonality of geography, (which influenced a common race and language), men agreed to enter into a social agreement whereby each man would forfeit his individual absolute freedom for both group protection and the satisfaction of such other basic needs as food and shelter. Therefore, a situation was created whereby the state used the "industry" of its "subjects" to increase sovereignty, to maintain independence and to increase its power.[1]

As a result, the individuals of this nation-state, territorially coherent, developed a common destiny. This common destiny manifests itself through nationalism; that power of the state which, in achieving its goals, influences its individuals to believe in the solidarity and the good of the state. This influence is actualized through bargaining, persuasion, rewards, threats and finally force to achieve its ends. The state, through appeals to patriotic sentiment, is able or rather has the authority to legitimize its political actions.

What happens, then, when two races of individuals, Black and White, occupy, by choice or otherwise, the same territorially coherent geographical area? Ulrich Bonnell Phillips, the renowned southern historian, in an article entitled "The Historic Civilization of the South," offers an answer to this question. Phillips maintains that "where two races of men live in a single community the problem of justice, equity and authority are far more difficult than a homogeneous people, and if a social order once established meets the general approval of those who dwell therein it is likely to win unusually strong endorsement against any project of radical change. The Whites of the South have been conscious of this for generations. Accordingly, they have been conservative in policy, preferring to hold fast to things that are good rather than to seek those which are new or perhaps to suffer the ills they had rather than to fly to those they knew not of. It (America) must be a White man's country, a land of civilized order controlled by those whose enlightenment and capacity are assured. . . ."[2]

One of the most effective tactics employed by the nation-state in legitimizing its political actions is what Hobbes refers to as psychic conditioning, or that which dehumanizes the identity of the state's enemy in an attempt to make them responsive non-beings.[3] This process was utilized against Africans, and was greatly perpetuated, by its incorporators through the historiographical portrayal of Black People and their relationship to American society within the context of History.

The famous historian Carter G. Woodson once stated that the history of the Black Man has seldom been written but by the hand of those who have oppressed him. One can readily see that this was an integral part of the "Psychic-Conditioning process, because the historiographical approach heretofore most often taken in portraying the Black man's role in history was one based on the assumption that, as a race, Black people were inately inferior, docile and easily lead. It was also assumed that blacks were a heathen and savage people incapable of any intelligence and in need of the paternalistic guidance which the American Society could offer.

Melville J. Herskovitz, in his volume *Myth of the Negro Past*, lists what he feels is the historiography that validates the concept of Black inferiority

1. Negroes are naturally of a childlike character, and adjust easily to the most unsatisfactory situations, which they accept readily and even happily;

2. Only the poor stock of Africa was enslaved, the more intelligent members of the African Communities raided having been clever enough to elude the slavers' nets;

3. Since the Negroes were brought from all parts of the African Continent, spoke diverse languages, represented greatly differing bodies of custom, and, as a matter of policy, were distributed in the New World so as to lose tribal identity, no least common denominator of understanding of behavior could have possibly been worked out by them;

4. Even granting enough Negroes of a given tribe had the opportunity to live together, and that they had the will and ability to continue their customary roles of behavior, the cultures of Africa were so savage and relatively so low in the scale of human civilization that the apparent superiority of European customs as observed in the behavior of their masters would have caused and actually did cause them to give up such aboriginal traditions as they may have otherwise tried to preserve.

5. The (African) is thus a man without a past.[5]

Dr. John Henrik Clarke concurs with both Herskovitz and Woodson in an article titled "The Meaning of Black History," by maintaining that one "cannot subjugate a man and recognize his humanity, his history, and his personality." Therefore, this systematic process is initiated by either falsely portraying or completely omitting this man's role in history.[6]

The development of this focus in historiography coincided with the inception of the North-Atlantic Slave Trade and served as a catalyst for determining the philosophy of the educational direction for Blacks. Many of the early educational opportunities afforded Blacks were under the auspices of the Church, and were geared toward making slaves "good Christian Servants." One such school was founded by Cotton Mather in the early eighteenth century. He asked slave-masters in Boston to help in converting these the "Most brutish of Creatures upon the earth." He went on to say, "Will you do nothing to pluck them out of the jaws of Satan the Devourer"? "Be assured Sirs: Your servants will be better servants, for being made Christian servants." In a paper entitled "The Negro Christianized: An Essay to excite and Assist that Good Word, the Instruction of Negro-Servants in Christianity," Mather illustrates the importance of proper Christian Education. He says:

"The greater their (Blacks') stupidity, the greater must be our application. If we can't learn them so much as we can. A little divine light and Grace infused into them, will be of great account. And the more difficult it is to fetch such forlorn things up out of the perdition where into they are fallen, the more laudable is the undertaking. Let us encourage ourselves from that word: *God is able of these Stones to raise up Children unto Abraham*.

George D. Armstrong, in a work entitled *The Christian Doctrine of Slavery* adds support to Mather's position in a section entitled "The Origin of Slavery" by asserting that Blacks had progressed rapidly under the institution of slavery and suggesting that several generations were needed to make them responsible enough for "self government."

"Of the remedial operation of slavery, we have a striking illustration in the case of the African race in our own country. In the history of nations, it would be difficult to find an instance in which a people have more rapid progress upward and onward than the African race has made under the operation of American Slavery. That they have not yet, as a people, attained a point at which they are capable of safe self-government, is, we believe, conceded by every one personally acquainted with them, and therefore capable of forming an intelligent opinion. That it may take generations yet, to accomplish gracious purposes of God in inflicting slavery upon them, is very possible. The work which has taken ages to do it often takes ages to undo. But nothing is more certain than that God's plan has operated well thus far.

"National sin, persisted in from generation to generation — then, national degradation, becoming deeper and darker as time rolls on — then, national slavery, at once a punishment for sin, and a gracious provision for saving from utter extinction, and gradually restoring again to the position from which sin has dragged its victims down. Such is the order established by God, as set forth both in his word and in his providence; and thus understood, there is a profound philosophy underlying the Scriptural method of dealing with slavery."[8]

This type of education, or socialization ("seasoning") was instituted in an attempt to convince Blacks that they were uneducable and had no capacity for "quality cultural development." It fostered an attitude or socializing agent among whites that the institution of slavery for civilizing a backward people functioned as a school. Therefore, in general slaves had no formal opportunity to cultivate skills in formal writing, reading and mathematical computation unless they were sponsored by a benevolent white, or obtained them unknown to his white master. Much of the "true" education they received was transmitted orally from slave to slave. ("True" to the degree that it provided a mechanism for Africans to define their historical situation in their own cultural terms.) Very often the more literate Blacks would tell stories of what they knew of Africa, African heritage and culture, the ways Blacks were being exploited and dehumanized in America and possible solutions to their plight.[10] Lawrence Crouchett, quoting from a commencement speech delivered by John B. Russwurm in 1926 at Bowdoin College, points out that between 1799 and 1826 the exploits of Toussaint L'Overture were recited by serveral knowledgeable Blacks who were refugees from Haiti, and who had settled in places like Baltimore, Norfolk, Charlestown, and New Orleans. These individuals gave firsthand oral accounts of how West Indian Blacks defeated the French, Spanish, and English, and countered any disparagement of their people's bravery and determination to escape slavery.[11] Furthermore, fathers and mothers would assign African names to objects on the plantation and drill their children until they were able to remember them. Even though many Africans benefited from this and were able to resist and fight the "psychic-conditioning" the vast majority of their brothers and sisters were being "properly" educated; to be molded into a system, which assumed their inferiority and denied them their human rights.

**Continued**

**next**

**issue**

# Awards & Unity Banquet

The following students are the final nominees for receiving the "Nguzo Saba" and Directors Awards. These students have exhibited qualities of leadership, have maintained a good academic standing, are held in high esteem by Northeastern University's Black student body, and are very active in Black community affairs at Northeastern University and the larger Black Community:

Bob Awkward
Laurin Banner
Barron Cox
Olon Godare
Anthony Graham
Rhonda Grey
Marian Mann
Michelle McKinny
Marsha Morton
Lotus Perry
Brandon Rosser

All Black students are requested to pick up tickets for the Fourth Annual Unity and Awards Banquet and the Senior Picnic between Monday, May 17, 1976 and Wednesday, May 19, 1976. The tickets may be obtained from the receptionist, located on the second floor of the African-American Institute, 40 Leon Street, Boston, Massachusetts.

For further information please call 437-3141, 42, or 43.

THE ONYX IS CALLING ALL JOURNALISM MAJORS AND ALL INTERESTED STUDENTS TO HELP OUT ON THE NEWSPAPER.

# Funtastic Weekend

The Black Seniors are planning their senior getaway to Notchbrook Resort, a condominium community in Stowe, Vermont. The trip is planned to be 4 days and 3 nights leaving June 3 and returning June 7. Why Vermont you probably wonder? Anthony Graham 76LA explained it this way. "We were certainly looking to go somewhere like Montreal, the Islands, or even a cruise to nowhere. But, all of those exotic places cost exotic money; money we knew seniors just wouldn't have."

But, it appears that Vermont will be a good trip anyway. At a meeting for all Black Seniors held April 22, there was a presentation made by Garber Travel and Thomas Flynn of Notchbrook Properties explaining what is included in the trip. There was a slide presentation, photographs, brochures to see and the two representatives available for questions. The program would include round trip transportation from Boston via deluxe charter motorcoach, accommodations for 3 nights at NOTCHBROOK RESORT in condominium-style accommodations with kitchen facilities, full breakfast each day, a traditional New England clambake one evening including beer, a special barbecue dinner one evening, a gala cocktail party with hot and cold hors d'oeuvres and an open bar around the swimming pool followed by a buffet dinner, entertainment and dancing, complimentary tennis, swimming pool with a cash bar available, sauna, hiking, and facilities for softball, volleyball and basketball. Also provided, at special rates, will be horseback riding ($5/hr.), golf green fees ($12 weekends, $10 midweek) and canoeing ($8/day).

The total cost of the getaway weekend will be $125.00 per person (basis double occupancy) including gratuities and tax on all services. Commented Anthony Graham, "we made every effort to put together a trip that most seniors could possibly attend. Notchbrook Resort seemed to satisfy our criteria of economy, adequate activities, and a conducive environment for rest, relaxation and fun!" There will also be a $15.00 security deposit that is to be paid to the Bursar's Office. This is to defray the cost of any damage incurred by people during their stay. Students will retrieve the deposits back through the Bursar's Office one week to ten days after returning. Any damage to occur will be taken out of the aggregate amount. Students will receive the balance divided by the number of students who go on the trip. A $40.00 deposit is due with the reservation form that is to be sent directly to Garber Travel. Final payment is due May 20, 1976. The Black Senior Steering Committee will mail out the reservation forms to all of the names and addresses they have by May 6. Seniors who don't receive a form in the mail should go by the African American Studies Department at 11 Leon Street or the African American Institute (2nd floor). Students, other than seniors, may come but only as guests of a senior.

Anybody who needs additional information should contact Willa Burnett, advisor to the Black Seniors, at 437-3148 or Tony Graham at 437-3141.

# THINK

Think of The Moral Excellence of the man who lives with this Mental Attitude — His will be a life of Purity and Love. He will be a Blessing unto Mankind. His thinking would not be polluted with evil thoughts and perverted ambitions. He will abstain from seeing evil, hearing evil, and doing evil. He will guard his tongue and will never utter a word of life. He will earn his living through just and fair means and will prefer hunger to a food acquired unfairly through exploitation or injustice. He will never be a party to oppression or violation of human life and honor, whatever be their form or color. He will never yield to evil, however high the defiance may cost him. He will be an embodiment of goodness and nobility and will uphold right and truth even at the cost of his life. He will abhor all shades of injustice and will stand firm for Truth, undaunted by the Tempests of Adversity. Such a man will be a power to be reckoned with. He is bound to succeed. Nothing on earth can deter him or impede his way.

## Landsmark con't from pg3

Ms. Hicks before they attacked Brother Landsmark.

To date, 4 youths have been arrested in connection with the attack. Of the 4 students, 2 are 17 and 2 are 16. Though the accused are at the age where they would normally be tried in Juvenile Court, the magnitude of the crime is so great that the decision of whether or not the accused will be tried in Juvenile Court or Adult Court. Designed to protect kids, normally when an individual is found guilty in Juvenile Court, he is counseled and turned back on the streets, with no record. Being accused of assault and battery with a dangerous weapon, Brother Landsmark feels the public interest will be served best if the youths are tried in Adult Court; and pay the designated penalty if they are found guilty. It appears the youths were used by adults to act out racist violence. Because of this, the public must have some sort of reassurance that real justice will take place. Bounding the accused over to Adult Court will do this.

Though Brother Landsmark has received sympathy and support from Black and white communities, which he is greatful for, he feels the most important outgrowth of his incident is that elements in the Black community, who for a variety of reasons could not unite, are now mobilizing themselves. The development of plans and programs to deal with institutionalized racism, which is the cause of all this senseless violence, is taking place. Preparations for a massive voter registration drive are being made; internal community patrols are in the workings; and the Roxbury Multi-Service Center's Hotline has been re-established.

As Brother Landsmark pointed out, retaliation can not end here. The "eye for an eye violence must be pushed to the side and Black people must become more concerned with observing and analyzing situations before acting. The anxiety and frustrations because of the depressed economic state added to racial misconceptions are intensifying everyone's anger; and we must learn how to deal with these situations in the most efficient and effective way possible. Considering that Black people make up only 25% of Boston's population and Massachusetts has the toughest gun control law in the nation, we must develop a defense which can be felt as opposed to "cloak and dagger" violence which decreases our manpower and will eventually defeat our purpose.

The Black community's oppression in Boston is apparent by the inability of Black people to be elected to the School Committee and City Council. Also by the under-representation of Black people on the Police Force, Fire Department and School System, teachers as well as janitors. If our defense is to be senseless, such as the attack on Mr. Poleet on Harrison Avenue on April 19th, Black people will never obtain what we are struggling for. In the month of April, 81 stonings were reported to the police. As a result of this, Mayor White was given state police to patrol the streets of Boston at night, beginning with the Roxbury and Dorchester areas. City Councilman Ianella, supported by many influential people is pushing for a 10:00 pm curfew, which places more restrictions on Black people's freedoms. These are indicators that at this time, senseless violence is not the most effective way to retaliate. Alternatives, such as economic boycotts must be considered. Not until all of the alternatives are employed can a decision as to what tactics are the most effective can be made.

## Moritorium con't from pg. 2

Tuesday, April 27, 1976 . . .

The Black faculty held a meeting to set the charges, and elect negotiating team. The following was a result of that meeting:

1) A moratorium on the hiring of all *Faculty* and Staff until the plan is developed to increase Black Faculty and Administration on campus,
2) A job freeze on all departments that curretnly do not have any Black faculty members within them at this time,
3) An immediate listing of all positions that are currently open and those in the process of having people named to them,
4) President Ryder has mentioned in the past, that Search Committees have too often been merely review committees. Therefore in order to rectify this and other Search Committee inequities, all Search Committees now in progress will begin anew their search procedures including consideration of qualified Black applicants,
5) The Affirmative Action officer be given additional staff and monies to institute programs which will abide by government regulations regarding Affirmative Action but will also address Northeastern's responsibility in regards to the University being close to an urban Black community, and
6) To properly aid both Search Committees and the Affirmative Action Officer, Black Faculty and Administrators will initiate to search out and recruit qualified Black candidates.

In conjunction with this a budget should be requested to establish contacts, etc.

It was decided that these charges would be part of the main thrust for the negotiating team with regards to the Position paper and the president's response to the position paper, and any other items associated with them.

The Negotiating Team will be composed of:

1) Reginald Amory
2) Isaac Colbert
3) Ramona Edelin
4) Roland Latham
5) William McLaurin
6) Gregory Ricks

These names represent those who have been elected, contacted, and have agreed to serve on he Negotiating Team.

If more Blacks are hired, it is Dr. McLaurin's contention that, all of the new people as well as the old people will perform better due to professional accountability. This peer pressure will also eliminate any chances of a "super niggah" coming into being. More Black faculty and administration will also change the fact that a White student can go through Northeastern University and never, in five years, have to deal with a Black person in any way. It would be advantageous to their education to have to deal with Black people because we have a lot to offer them culturally as well as academically. It is the unspoken agreement of every Black on campus that an increase of Blacks in high positions *will be* beneficial to the entire University.

This movement on the part of the Black Faculty and Administration of Northeastern University, initiated formally on April 14, 1976, is fully supported by the Black students of Northeastern, Mel King — Executive director of the Roxbury multi-service center, Percy Wilson — Representative for the district encompassing NU, Ellen Jackson — Founder of the Exodus program (first inter-city busing program), Senator Bill Ownes Only Black senator in Massachusetts, and the entire Black Caucus. NOTE: Let it be known and understood that this movement is not directed solely at President Ryder.

SOUL'S PLACE IS AT WRBB, 91.7

## Studies con't from page 3

While everything is evolving out of its center and expanding from the nucleus outward . . . so it is with the African Studies Department, and while the entire experiment is still young in our peculiar existence within the confines of the United States, the growth which comes out of this much needed structure is totally up to us to guide and oversee. The time is upon us to set the tone in educational processes as was done to some degree with the African Free Schools in this country . . . and with the African Studies Program, deliver to the fore, a unique experience for all students by which human growth and development can alter the decadence that is in our midst.

# History of the 'Tute'

### (third of a four part series)

**By Paulette Sneed**

The Library was an outgrowth of a book depository set up by Mrs. Mabel Weathers and Mrs. Gwen Osgood in 1969. The depository was designed to complement the Black Studies courses. Once established and furnished, the library began ordering books through the Dodge Library. However, because of late arrival of books, the Institute decided to order its material directly. By November of 1971, the Institute had close to 4,000 books in stock and this figure did not include newspapers, magazines, pamphlets, and other periodicals. The materials covered a wide range of topics, stretching from a child's reading level to an adult reading level.

The materials of the library were supplemented with many other cultural programs and organizations. Included among these organizations were the African Dance Club, *Panga Nyeusi Newspaper* (NU's first Black student newspaper), Health Care presentations and Nutritional Habits seminars.

As time passed, the Institute developed new programs and the old programs expanded. For this reason, the staff members of the Institute began looking for a larger building on campus to house its programs. As expressed by Mrs. Narma Woods, Assistant Director to Admissions, "At 104 Forsythe, the Institute began bursting from its seams by the end of the 1969-1970 school year." Finally, during the summer of 1970 it was decided that the Institute would move to 40 Leon St. around the corner from 104 Forsythe.

At the beginning of the 1970-1971 school year, nothing had changed, the Institute was still located at 104 Forsythe St. Many people began to doubt if the Institute would ever move to 40 Leon St. Problem after problem delayed the opening of the new Afro-American Institute. In April of 1971, the new Institute finally opened with one rule — It must be utilized by the Black folks on campus.

To commemorate the grand opening and Open House for the new building, during April 13-18, 1971 a dedication program was provided. The 6 days of festivities were highlighted by films, art displays, plays, and other various activities. The finale of this celebration was a concert at Symphony Hall featuring Curtis Mayfield, The Five Stairsteps, the Main Ingredients, and Webster Lewis.

Once the celebrations came to an end, the Institute returned to the business of providing social, cultural, and educational services to Northeastern University's Black students and community members. Now with 3½ floors rather than 1½, the Institute acquired space to expand old programs and initiate new programs. Black Studies courses began to be taught at a university site as well as the Norfolk House. The Tutorial and Counseling Departments expanded also.

The most important factor of this newly acquired space is that many organizations which were student coordinated were developed. Under the leadership of Archie Preleau, a 1973 graduate, and John Burton, the Boxing Club was introduced. Other students, such as Jerry Chambers, Calvert Hocker, and Derek Barnes set up a Coffeehouse at the Institute with assistance from

con't on page 8 col 1

# History of the 'Tute' continued

Jimmy Barnes, who was then in charge of Special programs. Though the Coffeehouse featured all the Arts, it was mainly concerned with jazz. Usually admission was free, but when money was needed to defray the cost of a particular group, a minimal fee was charged.

Along with these, a Tennis Club, Drama Club, and Billiards Club were established. At this time the Institute did not have a pool table so the club met at the Huntington Avenue YMCA. Also, many of the old clubs developed more. The African Dance Club branched out to modern dance, South American dance, and Cuban dances. The *Panga Nvensi* developed from a listing of the top ten wines and a "Dear Beulah" column to an informative, weekly Black newspaper which was relative to the entire Black community and their struggle.

The formation of these clubs came about at the most opportune time. Though the move from 104 Forsythe to 40 Leon Street acquired more space, it also created an air of coldness. Being so large, that closeness which people had developed began to evaporate. The excess space brought about a sense of uncomfortableness. As expressed by Kathy Parker, 1974 graduate of NU, it was hard to adjust to so much space. Coupled with the fact that the move to 40 Leon St. pushed the Institute further away from the mainstream of the university, some people began to lose interest in the "Tute." Without the establishment of these clubs and organizations more than a few students would have lost interest in the Institute.

By the time the 1971-1972 school year came around, things began to change. It was the beginning of what many people refer to as "Questionable Times." The gradual decline of that surge of Black awareness throughout the country had an impact on the Afro-American Institute. Though programs at the Norfolk House and 40 Leon St. were in full swing, the governing structure began to fizzle.

Through Northeastern's recruitment efforts, many Black students attending NU were out of staters. In earlier years, the majority of Black students were from the local community. As a result of this change, some students were saying "The 'Tute' should be more relevant to students." The Institute found itself on shaky ground. Coupled with the problem of overexpenditure, folks began to wonder about the Institute's future.

Having a job offer for a more fulfilling position, Chuck Turner resigned as Director of the Afro-American Institute. After a thorough search, the Steering Committee hired Sister Antanaki Shange as Director of the Institute. Though Sister Shange had the political awareness and educational background to meet her responsibilities, many people felt she was limited in her ability to deal with the total university. However, the people also felt this ability could be developed. Unfortunately, Sister Shange was not given the chance to do this. Inheriting a bad situation, Sister Shange became a victim of circumstance. With overexpenditure becoming an even more serious problem as well as pressure from external and internal forces, Sister Shange resigned as Director of the Institute.

Without a Director, folks wondered about the Institute's future even more. Though no formal threat had been presented, there was a great potential for the Institute to be closed in 1972. Regardless of the large number of people from NU and the community using the Norfolk House, the university closed it in 1972. the closing of the Norfolk House was based on the false assumption that it was not being used to its best potential.

The closing of the Norfolk House was a very sad occasion. The university quickly reneged on its commitment to the community. Valuable services in health care and education which added to the growth and development of the community came to an immediate end. Located in the heart of Roxbury, the closing of the Norfolk House ended a direct link between Black students and the community. Also in the process of closing the Norfolk House, valuable materials which were donated to the establishment by community members and students as well as materials bought by the Institute were lost.

For many former NU students, like John Burton, an air of anger and sadness is aroused whenever they pass the 14 John Elliot Square area. As expressed by Ray Manning, "It hurts to see a building once full of life, boarded up and gradually rotting away."

After more struggling, it was officially confirmed that the Institute would not be abolished. The folks involved now directed their attentions to finding a new Director who could put the Institute back on solid ground. In the Fall of 1972, Gregory Ricks became Director of the Institute. Prior to this position, Gregory Ricks had been Academic Director of Northeastern's 1972 Summer Program.

Entering a situation of total chaos, Dean Ricks's first task was to win back the credibility of the Institute. To accomplish this, it was necessary to design a public relations format. Throughout the 1972-1973 year, Dean Ricks went from dormitory to dormitory and held open meetings at the Institute to find out the desires of the students.

Finding that the majority of the students felt the primary interest of the Institute should be student related and community affairs should be secondary, Dean Ricks backed by many people decided it was time for some new blood. As a result of this, a new staff was brought to the Institute and began to introduce new ideas for development. The Institute began its second life under the directorship of Dean Ricks.

With new blood, it is natural for changes in structure to occur. Many people felt the Steering Committee was doing the job the Director was being paid for. As a result of this factor and other organizational problems, the Steering Committee was not re-elected in January of 1973 and eventually fizzled out. Along with the dissolution of the Steering Committee, the smaller sub-committees were ended. ended.

Now being student oriented, the Institute adopted the idea of "Academic Excellence" as its basis. During the Institute's Renaissance, the Black Studies Department, the Tutorial Program, and the Counseling Program expanded. The rebuilding of the Afro-American Library was initiated. With the Norfolk House closed, the library was now located on the third floor of 40 Leon St. In providing these services on a larger scale, Dean Ricks and his staff believed that Black students would be better skilled to give positive input into the development of Black communities.

When Dean Ricks stepped in as Director of the Institute, there were no counselors; by the end of 1972, 3 counselors — Donald Edwards, Gloria Blue, and Alonzo Speight — were added to the Institute's staff along with Willa Burnett as their administrative assistant. When Donald Edwards and Gloria Blue left the Institute and Alonzo Speight became Director of Project Ujima, they were replaced by Ken Edison, now Assistant Dean for Student Activities, Diane Harper, and George Rowland, now Special Coordinator for Minority Students in the Co-op office. The concern the counselors had for the students and the efforts they put into their job indicates they all agree with Gloria Blue who considered counseling to be "An action-oriented job-assisting, helping, establishing, initiating, and developing tasks."

Like the Counseling Department, the Tutorial Program developed. Initially, full time employees made up the tutorial staff. However, under the guidance of Mrs. Yvette Tinnermon, work study students with the academic requirements became tutors. Not only did this get more students involved with the Institute, but it also gave students a sense of responsibility. What is unfortunate, is that many students are not using the Tutorial Program to its fullest potential. The best way to take advantage of this service is to receive tutorial assistance throughout the quarter rather than seeking help a day before a major exam.

The rebuilding of the Institute was not limited to the educational sphere. The once political newspaper, *Panga Nvensi* was defunct. In its place, came *The Onyx*. As a student oriented newspaper, it concerns itself with issues on campus as well as other local, national, and international news pertinent to Black people. The Imani Choir (a gospel choir) and Debating Team were formed. Along with this, the Drama Club, Dance Club, and other organizations expanded.

To make sure the students would have input into the growth and development of the Institute, the Black Student Congress was adopted. This Black student government was designed to serve as a mediator in any confrontations between the university and the Black student body. The Congress was a vehicle for Black students to discuss and solve problems which we are affected by. Unfortunately, as in the case with many Black organizations, lack of input from Black students caused the Black Student Congress to fold.

The efforts for the rebuilding of the Institute were not useless. Students who once said they would never step foot into the Institute again began to return. As well as support to the Institute, students could rely on the Institute for support. A sense of unity had been re-established. Now, the Black students could gear their attention to initiating change.

Knowing the support of the Institute was there, Black students on NU's campus staged a strike and presented a second list of demands to the university. The foundation for this strike was the tragic events (the death of 2 Black students) on Southern University's campus in Baton Rouge, Louisiana in 1972. Realizing the situation of Black students at NU to be parallel to that of the Black students at Southern University, the Black students felt a non-violent strike would be enough to gain the demands requested.

Some of the demands were old, others were new. However, this time the demands presented were centered around maintaining a Black presence at NU rather than developing a Black existence at NU as was the case in 1968. As before, some demands have been met, others have not.

*In an effort to obtain a more relevant education we feel that it is an absolute necessity for an accredited Black Studies Department.*

In the Fall of 1973, the Black Studies Department became accredited.

*We demand a committee to recruit faculty. This committee should be made up of Black students, NU faculty, and Afro-Institute staff.*

Not until the Fall of 1975 was this demand met, when the Search Committee for a new Director of the Institute was formed.

*We demand that NU employ at least one Black Co-op Coordinator for every college.*

Currently, there are 2 Co-op Coordinators, 2 Assistants, and 1 Special Assistant for Minority Students whereas there are 9 Basic Day Colleges.

*We demand that NU increase the pay rates for work-study and co-op due to the cost of living*

Nothing has been done.

*We demand that at least 10% of each incoming class be Black*

Not since 1971 have Black students made up 10% of the incoming class.

*We demand self-determination of who you will live with -- Black roommate by request.*

NU housing students have always been able to request roommates after their first quarter of the freshman year.

*We demand reconditioning and cleaning of apartments and rooms in dormitory before and during occupancy.*

This demand is being met very slowly.

**continued**

**next**

**issue**

## Recruitment

### By Ferna Phillips

In the last issue of *The Onyx*, "A history of the 'tute' " discussed student demands relative to situations existing here on campus.

One such demand was for a recruitment team made up of Black Students from the University to recruit Black Students into the University, etc.

Now, and since 1969, recruitment endeavors, under the guidance of Norma Woods have been fruitful.

It has been rumored that there are hopes of having 450 Black Students in the freshman class the largest amount ever in the history of Northeastern.

Now that I've stated all this historical data, you're probably wondering what this article is about. Let me explain. . . .

According to the article student input into recruitment endeavors have been minimal. Here is your opportunity to join in the effort. A series of informal gatherings sponsored by the Counseling Program will be occurring in the month of May for prospective students (already accepted into NU from the local area) and we need student input. If you can spare a couple hours here and there why not check out this effort and be of assistance.

I'm sure you'll enjoy the opportunity of speaking to the students before September rolls around.

Give us a call here at the Institute (3141) and give us some time. We'd appreciate it.